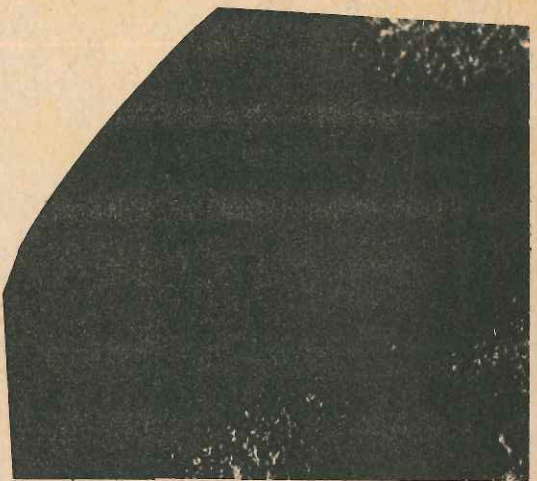
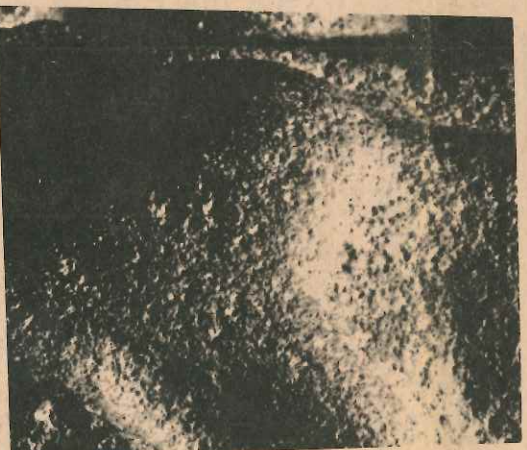
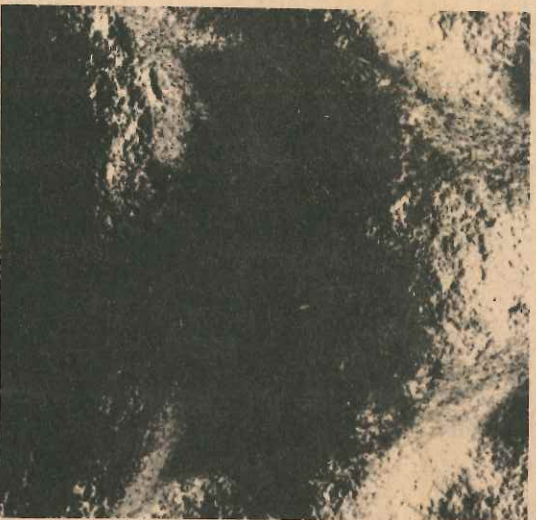
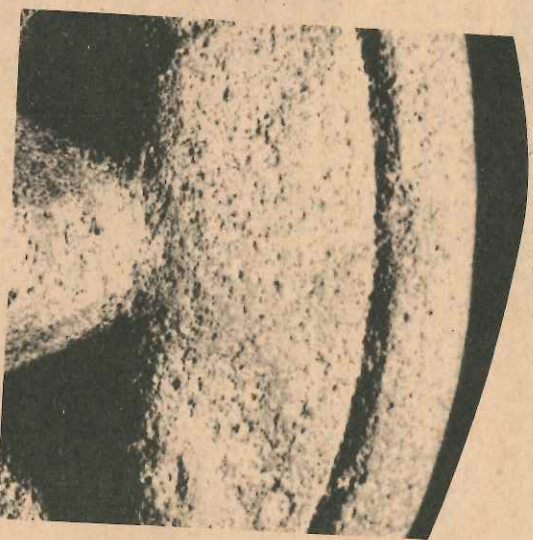
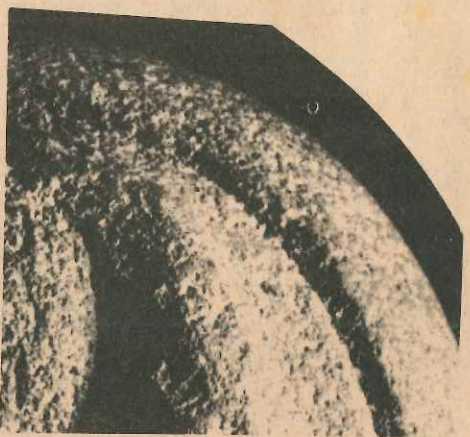




ADELANTANTE RAZA

**ORGANO DE INFORMACION Y
MOVIMIENTO DE LIBERACION**

JUNE 74



CHICANOS IN THE MID-WEST

Mejicanos, Espanoles, Latinoamericanos, Chicanos
Nos parecemos mucho
Sentimos lo mismo
Lloramos y ...
Cantamos de la misma forma.

Somos una cultura
Y rehusamos ser absorbidos.

Somos Joaquin, Pedro, Marta y Francisca
Y aunque con muchas desventajas
Tenemos un gran deseo de superarnos
Nuestra indestructible fe y
Nuestra sangre pura y ardiente
Nos hacen Reyes y Reinas y
Verdaderos Cristianos. Por eso
¡PERDURAREMOS! ¡PERDURAREMOS!
Canto Religioso de las liturgias Chicanas de Hoy

CHICANOS

Ricardo Parra
Mid-West Council of La Raza
University of Notre Dame
Notre Dame, Indiana

CHICANOS IN THE MID-WEST

Yes its true,there are a lot of Chicanos in the Mid-West. How did they get there? Well,its and interesting story. The first wave of Chicanos were Mexicanos,who at the start of the Mexican Revolution of 1910 and through the 1920's, left Mexico and settled in some of the industrial and railroad areas of the Mid-West. They worked as track hands for the railroad, the steel mills, the packinghouses, and other industrial factory-type work. Concentrations of Mexicanos could be found in such cities as Chicago, East Chicago, Detroit, Kansas City, and other similar communities.

Many years later large waves of Chicanos from Texas, many times settling out of the migrant stream, settled in many areas of the Mid-West. Michigan became the prime state for this kind of settlement activity due to its high utilization rate of migrant farm labor from Texas.

Few people are cognizant of the fact that there are hundreds of thousands (a million or more) Chicanos in the Mid-west.

Few people are cognizant of the fact that there are hundreds of thousands (a million or more) Chicanos in the Mid-West. In the past, whenever a discussion on Chicanos would be held, the Mid-West very rarely was mentioned. This is beginning to change as organizations based in the Mid-West begin to assert their presence on the national scene. Regardless, many times of the ideologies, whether its LULAC, RAZA UNIDA, youth groups, student organizations, barrio community organizations, many of these organizations are conscious that they are often overlooked on many national discussions concerning Chicanos. However, this is not to say that ideology of organizational structure is not of any importance. It holds significance and will be held of greater critical importance in development and growth of organizations in the Mid-West.

CONCEPT OF COMMUNITY

With regard to the concept of community that Chicanos have in the Mid-West, this is, again, something that is dictated by acculturation, isolation and social control factors. Thus, the creation of the "Latin" is an anglo-power structure invention. The only time that Latin organizing efforts will be successful is not when they are organized from the top down by the power structure as a method of distributing goods and services, or a mechanism for participation in the system; but when the people

The only time that Latin organizing efforts will be successful is not when they are organized from the top down by the power structure as a method of distributing goods and services, or a mechanism for participation in the system; but when the PEOPLE reverse the process and join in solidarity to FIGHT the system.

reverse the process and join in solidarity to fight the system.

CRITICAL ANALYSIS

The following is an attempt to develop a critical analysis of these Chicanos organizing activities described previously.

1. The organizing experience of the Sociedades Mexicanas can be described as a type of passive resistance. The functions of the organization is to develop a sense of belonging and identity for the gente from Mexico. Rather than confronting the larger society, the sociedades participate in withdrawing into the cultura, and submerge themselves into the nostalgia of La Patria. By trying to preserve culture, they actually attempt to refrigerate La Cultura as though it were a steak, but cultura is a living expression of the people, cultura has to be live and engaged in the struggle of a people, engaged in the social actions of the time or it will suffer from atrophy due to inactivity. Thus the activity that occurs under the sociedades in one of withdrawal and escape into nostalgic action (which may mean memories of 40 or 50 years past) rather than cultural actions which engage and confront the dominant society.

The LULAC approach to organization is a complete departure from the organization approach, style and philosophy of the Sociedades Mexicanas. LULAC basically takes off on an assimilationist foundation. It's name is in English, it is the League of United "Latin American Citizens". Citizenship becomes a requirement for membership and the importance of speaking and learning English is stressed.

3. The American G.I. Forum also follows the approach set down by LULAC, as an assimilationist organization in spite of the fact that is more aggressive in it's approach to "participation" with in the larger society. It's patriotic symbolism and name of American G.I. Forum reflect its conforming posture which causes problems for adjustment when the Chicanos Movement emerges.

5. La Causa: the Chicano movement organizing activities of late 60's and early '70's reveals a dramatic departure from the assimilationistic approach of previous groups, and illustrates the emergence of an active-type of resistance. Unlike the Sociedades Mexicanas, the energies of the contemporary active Chicano culture are applied towards

the social action of the time. This is the kind of cultura which is a living expression of the people, and thus becomes a vital force in El Movimiento. Unlike assimilationistic approach, the bases for the struggle is not the Chicanos change, but that "society change" and accept the Chicanos. Thus cultural nationalism and the search for justices become key mobilizing forces in development of the movement.

Unlike the assimilationistic approach the bases for the struggle is not the Chicanos change but that society change.

8. The difficult Farm Labor organizing experience in the Midwest may indicate that greater support for this kind of organizing efforts can be carried out and successfully maintained, or it indicated that the times, conditions and organizational dynamics were not present, but that such van efforts need to be explored in order to make gain in this organizing in the future.

10. Other observations reveal enormous threat that exist within jobs, programs, organizations, disciplines, rhetoric, etc., becomes in themselves. These originally are intended to be vehicles to achieve a mission, a purpose and to get us where we want to but when they become ends in themselves, such instrumentalities fail to move, or move in the direction in which we originally intended to go. The case for the organization malady is known "means becoming ends".

In reviewing this critical analysis we see certain kinds of patterns developing: (1) the passive resistance or withdrawal of the Sociedades Mexicanas, (2) the assimilation approach and strategy of conformity as represented by LULAC and G.I. Forum the, (3) "active resistance" approach by Chicano movement groups.

THEORY

To further the course of our nation, the elite wages a campaign of degrading our culture so that we may consider it inferior, if we consider ourselves superior, must consider their superior, this devisive tactic of violence aimed at destruction of our culture and character, we are forced to see ourselves through their eyes and accept their view of our reality. The more we emulate, and mimic the dominant culture the more our situation eased, not changed necessarily. Thus the choice we have been has been one of easement of our situation and cultural genocide. Many of the events carried out under this process are not conscious conspiracies of dehumanization, but the logical

consequences and logical necessities of the mere process itself. When placed in situation which change our position in the social structure, we take on forms of vigorous sub-oppressors.

Such a fact is vividly pointed out by: the worker who becomes a foreman and works his people harder than the previous foreman, the Chicano policeman who is harder on our people than the Anglo Cop; the working class Chicanos whom while aspiring to become, and take on the values of the middle class, waste no time in putting down los de abajo: and the middle class ones, who eagerly emulate the upper class to an exaggerated point of being ridiculous.

MEXICAN AMERICAN/ CHICANO: A CONTEMPORARY SCENE

Lecture Given By
Pancho Oyarbide at UW-Stevens Point
on April 11, 1974

Is there a difference between the Chicano and the Mexican American? What is an agency and how does it differ from a movement? What is significance of each? And, where do we fit in the struggle?

The Mexican American

Goal: Material gain--Economic growth (less Spanish; less children; cultural genocide; loss of identity) ↓

The Chicano

Self-Identity! Independence. (no cultural nor family genocide; keeping of identity) ↓

Strategy: Socialistic Society
Class struggle
Poor people coalition

Territorial claims
Racial struggle
Geographic concentration

Method: La Raza Unida Party
Mexican American Agencies
- Migrant Organizations
- Training Programs
- Small Business
- Trade Unions

Chicano Movements
Alianza
Aztlan

Based: Awakening ↓
Activation of communities to take part of the American pie.

Awakening of racial differences
Native Culture, language
Family heritage

Territory: All U.S.A

Texas, Arizona,
New Mexico and
California

I continue probing: Perhaps a person gives something up in the adaptation process; perhaps they were better off in the Valley than in the technological rat race. Perhaps, but that is not for me to judge ...

EXAMPLE:

What La Raza, UMOs and other migrant agencies have done was self-defeating; our misguided efforts could not bring forth any meaningful change. We have, and still continue, doing things for the people, not with the people; thus perpetuating dependency of human beings.

The suit filed in 1973 by migrants against Stokely Van Camp and the Teamsters was an exception to this rule.

Each year we could: select 20 migrants in each of the 10 midwest states and train them in the ideological struggle; train this group to analyze situations and take action; and we would financially help this group to stay within the migrant stream so as they can help their brothers from the inside, rather than as outsiders coming in.

Probable results: An awakening process within, legal suits, strikes, sense of power instead of desperation, and a new person that demands his rights in place of begging.

In five years this experiment would change the migrant scene more than the last 30 years of fruitless struggle.

PREGUNTAS

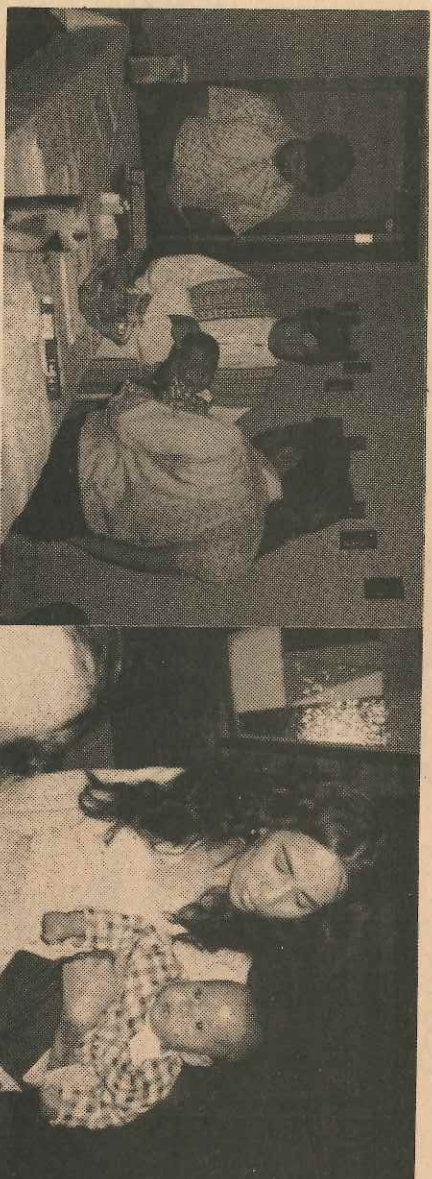
1. For how long will farmworkers continue to work as servants for corporate farms without claiming part of the land they toil?

2. Instead of the Federal Government, should Chicanos control the frontiers with Mexico, as one nation?

3. If all 8 million Chicanos were to remain concentrated exclusively in the 5 states of the Southwest instead of spread out in 50 states how would the Chicano voice sound in 10-20 years from today?

4. Should we advocate a policy that discourages resettlement of migrants outside their home territory?

...Y MAS NOTICIAS



Un Nuevo Espiritu--Fuerza que siempre existe se derrama y penetra el ser de Juan Ignacio Idrogo, Jr.



Parece gustarle la musica y la alegria. El nino comprende a los mayores.

Posibilidades de trabajo:

Hay varias oportunidades de trabajo en las fábricas papelerías. También puede ser que haya trabajo temporario este verano. Informese con el Sr. Juan Idrogo, Wisconsin State Employment Service., Tel. (414) 725-8531, Menasha.

La Clínica de Los Campesinos:

La Clínica de los Campesinos de Wautoma estará abierta el primer día de junio. Las horas de la oficina serán de las nueve de la mañana hasta las cinco de la tarde de lunes a viernes.

El doctor estará presente desde las tres de la tarde hasta las siete de la noche; los lunes, miércoles y viernes. Durante el verano, La Clínica va a proveer los servicios: a. Medicales; b. Dentales; c. Especiales de la vista; d. Especiales de mujer; La Clínica está en 324 S. Waupaca St. Wautoma, WI (414) 787-4011.

Conference Rescheduled For November

The Human Rights and Social Justice Conference at Norte Dame which was postponed is being re-scheduled for November. If you would like further information or would like to be of help contact the planning Committee P.O. Box 543, Notre Dame, Indiana 46556

CHAVEZ HONORED FOR PEACE EFFORT.

Cesar Chavez of the United Farm Workers was recently awarded the Martin Luther King, Jr. Non-Violent Peace Prize for his peaceful efforts to bring justice to farm workers.

NEW CHICANO BISHOP.

Se ha nombrado un obispo auxiliar de San Diego, Gilbert Chavez will be ordained bishop on the feast of Sacred Heart, Friday, June 21st. at 4:00 P.m. at the Convention Stadium in San Diego.

INTERACTION, MAY 1974

TAKING THE MEDIA TO TASK

In 1970 a group of Chicanos in El Paso organized to insure that Mexican-Americans in that city have access to the mass media and were fairly and equitably represented in programming. Their efforts resulted in significant agreements with the media in El Paso and three other cities. VISTA Mary Saavedra, a sociology graduate of San Bernardino State College, is presently helping the Committee for the Development of Mass Communications implement its gains. Mary assists with script writing, helps train Chicano students in writing public service announcements, keeps books, runs the small office for the Development Committee, and analyzes radio and TV documents to make sure they are complying with the terms of the agreements.

According to the Federal Communications Act of 1934, Section 309D, a license (to broadcast) must be conducted in accordance with "the public interest." This has been translated over the years to mean that the local radio or TV broadcaster must serve the community he's licensed to serve, says Joe Gibson, Washington counsel for the Committee.

FCC regulations governing employment practices state that if a station employs significantly fewer minorities than the percent represented in the community, it is not an Equal Employment Opportunity programmer, and that there is de-facto segregation. In El Paso, says Gibson, most of the stations employed only 10 to 15 percent Mexican-Americans, and most of those were in custodial or secretarial positions.

FCC regulations on programming state that stations must set aside a half hour a day for non-network programming, i.e., for programs locally produced and of interest to the local community. In El Paso, very little time was being used for Mexican-American programming, says Gibson.

FCC regulations governing "ascertainment" or "survey" state that a station has a duty to continually study and determine the needs and interests of the community and to do so formally every three years.

In El Paso, says Gibson, the media ascertained the needs of the community primarily by talking to the Anglo business community. Thus the standard urban ills of health and poor transportation were commonly pointed out, but the crucial problems of Mexican-American alienation and discrimination in the education system were never recognized.

JUST ECONOMICS

corporate farmers

Will it take a food crisis to make people realize that the same things are happening in the food industry? Will we have to wait in line to buy food before people demand some changes?

"Agriculture" is our biggest growth industry," according to Business Week. So agribusiness is where corporate giants are turning for profits and expansion. Up and down the food production, processing and marketing line, a small number of corporate giants are taking control of increasing proportions of the business.

Family farmers the most efficient, productive and competitive segment of the food economy are being pushed out of business by this vertical integration. In 1935, there were 6.8 million farms in this country. By 1969, there were only 2.7 million and farms continue to fold at the rate of 2,000 a week.

THE BOYCOTT

The Gallo Boycott is picking up momentum with Gallo spending large sums of money on advertising. We should like Ernest and Julio Gallo to realize the support the boycott possesses. The pledge below should be mailed to them:

Ernest and Julio Gallo
Modesto, California 93311
I will support the boycott of Gallo wines until you sign a contract with the United Farm Workers.

Note: The nationwide boycott of Gallo is important. To avoid confusion, remember that any wine labeled "Modesto Cal." is Gallo.

EL BOICOTEO ES UN ASUNTO DE VIDA OF MUERTE PARA LOS CAMPESINOS! POR FAVOR AYUDEN AHORA.

DON'T BUY GRAPES, HEAD LETTUCE OR WINE.

I VIVA LA HUELGA!

TO RECOGNIZE DEHUMANIZATION

It is important to recognize that the very same system which dehumanizes us in the barrio, exploits and dehumanizes others in Mexico, Latin America and throughout the world. Therefore, our struggle lies with oppressed people wherever they may be in the barrio, the Midwest, the Southwest, Mexico, Latin America and wherever men and women struggle for human dignity.

En la junta de CETA el 29 de Mayo Berlin, el comité nos prometió \$6, para el centro de niños que estamos planeando para Plainfield y Bancroft.

F. Johannes

TITLE I — SUMMER PROGRAMS



EDUCACION PARA MEJICANO-AMERICANOS.

La Comisión de Derechos Civiles ha publicado el sexto y último informe de su proyecto, el Estudio de la Educación de Mejicano-Americanos. Se titula "Hacia una Educación de Calidad para los MejicoAmericanos" y se publicó en febrero de 1974. Puede obtenerse escribiendo a la Comisión. Entre los párrafos más importantes en el informe:

"Los hallazgos de este informe reflejan más que insuficiencias con respecto a las condiciones y prácticas específicas examinadas. Reflejan un fracaso sistemático del proceso educativo, que no sólo ignora las necesidades educacionales

de los alumnos chicanos, sino que además suprime su cultura y ahoga sus esperanzas y ambiciones. En un sentido muy real, el chicano es el estudiante excluido".

"El proceso descrito representa una profecía que tiene que cumplirse. El sistema educacional ha establecido un juego de condiciones que impide grandemente el éxito del niño chicano".

"Muchos MejicoAmericanos abandonan la competencia injusta y abandonan la escuela antes de graduarse.... De hecho, las escuelas predicen el fracaso y luego, por sus acciones mismas, se aseguran de que su predicción resulte auténtica".

La Raza, Inc., is submitting a summer school program for migrants. The application, under Title I funds will include a program for 215 migrant children; ages 2 to 18. Four locations: Uw-Oshkosh, St. Pius, the United Methodist Church of Appleton, the Fox Valley Technical Institute; Also a spanish hour radio program will be included in the proposal, as well as classes at five different migrant camps.

The philosophy and goal for this program: "El lenguaje es la expresión artística del pensamiento. La persona se comunica por medio de signos; escritos, mociones del cuerpo, palabras y arte. El desarrollo de estos signos es la base y el fundamento de la expresión artística. Y al mismo tiempo es la raíz de la comunicación humana en la sociedad". Therefore, we hope to develop each child's awareness of his ability to communicate with others; by making use of the written and spoken language, together with his graphic skills and talents--with a printed publication as the end result".

"Communication is the soil for growth in human relations. Our socio-political economic forces are deeply rooted and developed through communications. There is no contract, agreement, or pact that can be declared valid or successful without first understanding in communications. Even the productivity of our society and our own personal values are equal not to the skills we possess but in our effectiveness in marketing those skills. Our own daily life of love, hope, and frustrations are based on communications".

"Medios de Comunicacion" is proposed for eight weeks; starting June 23 to August 24.

Dos Mundos

EDUCACION AUTENTICA

Sacar de un ser humano, por medio de concientizacáo, la capacidad de ver la realidad verdadera es el empleo del "proceso." Dentro del "proceso" rotativo, la educación es el desarrollo del hombre para que mejor participe en su sociedad; lo principal es su participación en la creación de la nueva sociedad. Dentro esta participación, del humano total para el fin de su opresión.

Simultaneamente la creación de un método educativo apropiado para desarrollar el hombre es un esfuerzo de personas, dentro el "proceso" interesadas en educación, que toman el camino para crear los diferentes niveles académicos necesarios.

El "proceso" continuo de una educación infinitiva sera un compromiso para una sociedad liberada de explotación.

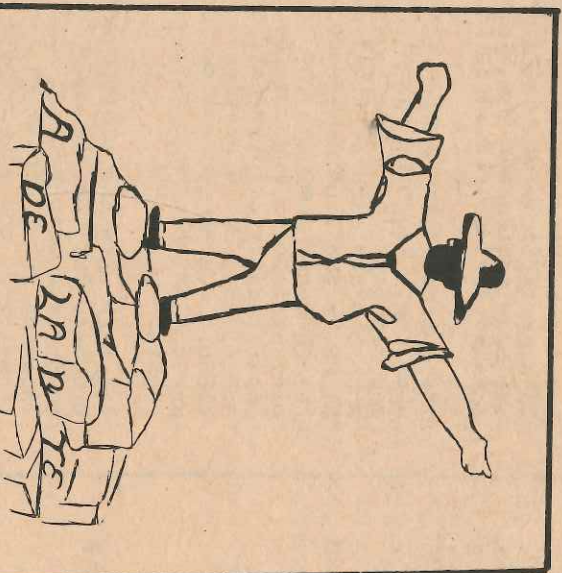
JOB OPENINGS

There are two job openings for teacher positions in La Raza's Title I program. Teaching certificate required. Must be bilingual with knowledge of Chicano culture.

From June 23 to August 24. Salary: \$5.50/hr, 30 hours a week for 8 weeks. Instruction of migrant children, ages 5 to 14.

AIDES also needed to assist teachers. Two positions opened. Must be bilingual and understand the migrant/Chicano culture. No certification required; Must have basic educational skills.

Salary: \$2.50/hr, 30 hr/wk for 8 weeks. From June 23 to August 24 in Appleton, Wisconsin.



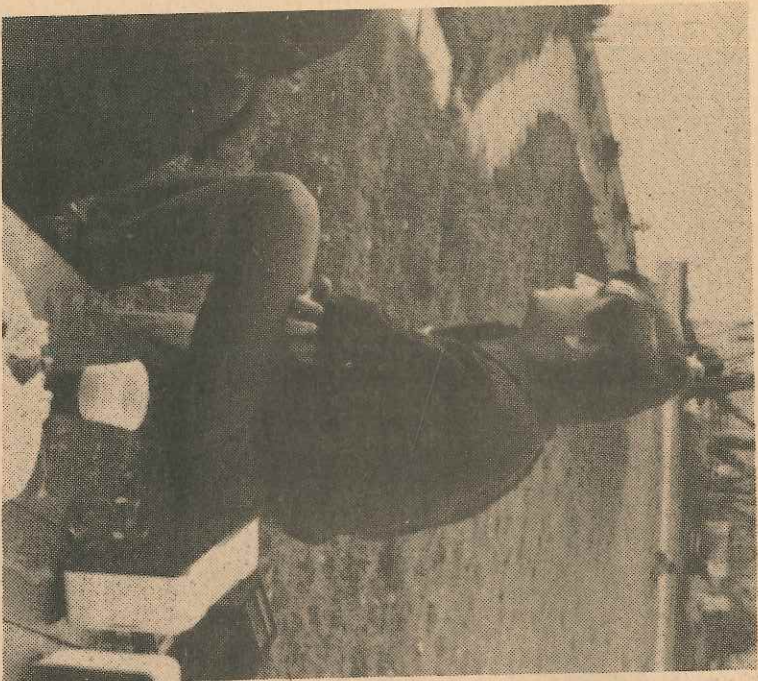
SEND APPLICATIONS TO:

La Raza, Inc.
1825 N. McDonald Street
Appleton, Wisconsin 54911

Vicente N. Carranza

COMENTARIOS...

ADELANTE RAZA!
June 1974



OYARBIDE — SIEMPRE

ADELANTE

A leader is one who calls people to be more than they are. He taps human resources, believes in people willingly takes the risk of failure along with the chance for success and gets others excited over "lets try it." So Father Pancho has been to La Raza, Inc. for the last three years. Now that La Raza is on its feet, Father Pancho has resigned as director to move on to other things.

A heaven of action, Father Pancho began pulling people together for the Mexican-American cause when he arrived in Central Wisconsin during the winter of 1970-71. Ideas poured from him. Inaction was his enemy. Concerned with education, he immediately called together a meeting of key persons which led to the Mexican-American tutorial program in Portage and Waushara counties, today running independently of La Raza.

With limitless supply of energy, Father Pancho set about exposing social, economic and political ills of the ex-migrant population. He rallied new people to the effort and spurred on those already involved to greater service. Moving on to Appleton the summer of '71, he helped set up the structure of La Raza, Inc., which now covers an 8 county area in Central and East Central Wisconsin, consisting of a wide membership, 25 board members, and 4 staff persons. (see previous issues of ADELANTE RAZA for details of the organization's involvement and achievements.)

Father Pancho leaves the staff and membership of La Raza with a legacy of hard work, dedication, and dauntless spirit. May this continue!

We thank you, Father Pancho, for calling us to the challenge to create a voice and effective means to liberate each other from fear and ignorance. May we continue what you have led us to begin!

(AK)

-Staff & La Raza Board-

"We want a director that will want the spirit of La Raza. That will want to keep the spirit of La Raza". With those words from a board member at La Raza's Board Meeting April 23rd, I repeated those words to myself and added (bitterly perhaps), "yes but, Arnoldo doesn't want the spirit of La Raza, he wants \$10,000 11"

Arnoldo was one of several applicants selected and interviewed by La Raza personnel committee about a month ago. He was chosen to possibly become the next director of La Raza, Inc. However Arnoldo demanded a \$10,000 salary! La Raza, who continually seeks funds for its operation and projects, offered \$8,250. Arnoldo refused to accept only \$8,250.

I hope I don't appear too cruel, but let's be honest, the personnel committee appeared to have selected a man who proved to be money-hungry and not much interested in the needs of his Chicano brothers. A man who had a "desire" (so he said) to assist the poor, while he lived above their standards. A man who could not accept "commitment" because he had no desire for the price tag.

How many Chicanos do we have in our midst who have been become more capitalist then the Anglo himself? How many Chicanos have we who hurl themselves into such an ego trip that they forget our struggle? And how can we keep the spirit of La Raza alive when we constantly seek payment for our every deed?

I for one will admit I am relieved. I cannot imagine working with a man who is concerned in making money for himself. For how can a man committed to help people be so set in his demand of \$10,000? We want to keep the spirit of La Raza!

¡Venceremos Con El Esfuerzo De Todos!

María Anita Sánchez, Editor
LADELANTE RAZA!

Chicano Public Defenders Office

La Raza, Inc., is accepting applications for the directorship of a bilingual public defender's office. A law degree is required of course, as is a certificate of having passed the Bar Examination for the State of Wisconsin (for non-residents).

The duties of the public defendant shall be: 1) to represent Chicanos and migrants in La Raza's territory when charged with criminal offenses; 2) to be the liaison person between the Chicano community and law enforcement officials, such as the sheriff, police, district attorney, and the judge; and, 3) to develop an educational program geared towards crime prevention and the individual's rights.

Together with the \$15,000.00 salary proposed for the Public Defender, a budget for this project will include expenses for a part-time secretary, translator, and investigator, a 24-hour answering service, other contracted services necessary for the defense of his clients, and other office expenses.

The main office will be located in Appleton, Wisconsin and will serve six counties of Waushara, Waupaca, Green Lake, Winnebago, Outagamie, and Portage in Central Wisconsin. Duration: 3 years.

The Wisconsin Bar Examination is given once a year. In 1974 the Bar Examination will be given the first week of July. Please send your application contact the following offices immediately:

LA RAZA, INC.
1825 N. McDonald Street
Appleton, Wisconsin 54911
Phone: 1-414-739-7750

OR

State of Wisconsin--East Central
Criminal Justice Planning Council
730 W. Frances Street
Appleton, Wisconsin 54911
Phone: 1-414-739-9202

LA RAZA, INC.

1825 N. McDonald Street
Appleton, Wisconsin 54911
(414) 739-7750

1408 Ellis Street
Stevens Point, Wisconsin 54481
(715) 344-4125

Victor Ramirez
President

Fr. Pancho Oyarbide
Director

Sr. Ann Kikelly
Community Worker

Maria Anita Sanchez
Editor

TO: Barbara Thompson
State Superintendent of Public Schools

Clem Baime
Director of Migrant Programs

DATE: E1 24 de Mayo de 1974

"Perhaps the most important carrier of a Nation's culture is its language. Ability to communicate is essential to attain an education, to conduct affairs of state and commerce, and, generally, to exercise the right of citizenship" (The Excluded Student, Report II, May 1972; A Report of the United States Commission on Civil Rights).

Since the winter of 1971 La Raza, Inc., together with Lawrence University-Appleton, UW-Stevens Point, UW-Oshkosh students has implemented and developed tutorial programs for Chicano youth, residents of Portage, Waushara, Green Lake, Outagamie, and Winnebago counties. In this effort 114 children were tutored by 75 students from the above named Universities.

We feel disappointed that Senate Bill 747 proposed to bring bilingual education to the State of Wisconsin was defeated. It was a loss to assuring equality of education for Chicano children and youth. HEW guidelines state that: "Whenever language excludes national-origin children from effective participation, school districts must take steps to rectify the language deficiency" and "School districts are responsible for notifying the parents of national-origin students of school activities called to the attention of other parents, even if it must be done in a language other than English".

Some positive steps have been taken in this direction by both the Plainfield and Appleton School Districts. It is sad however, that similar steps have not been taken by the Berlin, Wautoma, Shiocton, Bear Creek, Bancroft, and Almond school districts; they have made no effort to communicate with Chicano families, neither have they attempted to make use of federal funds to start or develop vital bilingual educational projects for these Chicano students.

Special Educational Needs Program (Sub-Chapter V, Public Law 90) guidelines states that: SEN-eligible children be identified on the basis of actual or potential academic underachievement that has been correlated with social or economic factors".

"When school districts lack competence in a field, they seek out consultants. They hire them from private firms and universities to supplement specialists provided by the county and State for specific interest areas. A district preferring to use a private consultation firm can, generally take advantage of funds available under the 1965 Elementary and Secondary Education Act to get part or full reimbursement of the expenses" (Sec 116.7c of Elementary and Secondary Education Act Regulations, Title I). Yet, not a single one of these districts have done so.

Therefore, we are asking that your office take immediate action in this regard: 1) by assigning a person to the above named school districts to document needs and to help establish educational programs for Chicanos, especially at the pre-school and first grade level; and 2) if these school districts continue to discriminate against Chicano and migrant children and their families we demand that you do not allocate state or federal funds to such school districts.

Sincerely,

Pancho Oyarbide
Fr. Pancho Oyarbide, Director
LA RAZA, Inc.

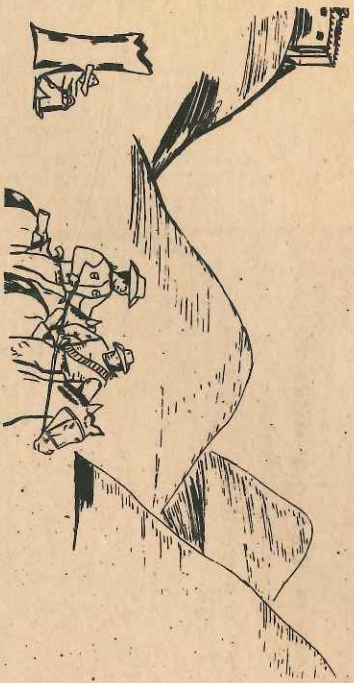
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Victor Ramirez
Victor Ramirez, Jr.
President
LA RAZA, Inc.

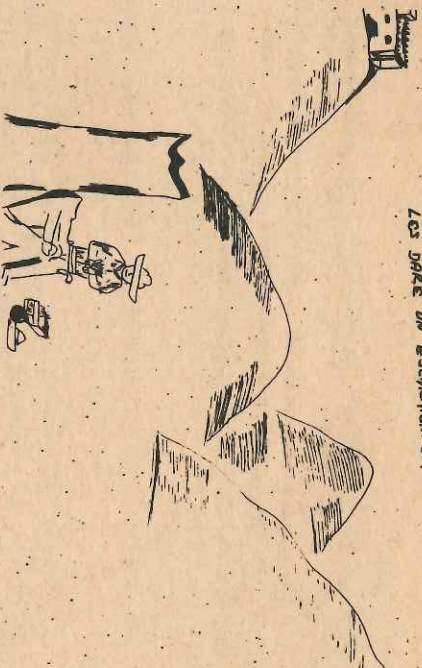
cc: Bancroft, Berlin, Almond, Wautoma, Bear Creek, Shiocton
School Superintendents and Robert Wagner, Department of
Social Services.



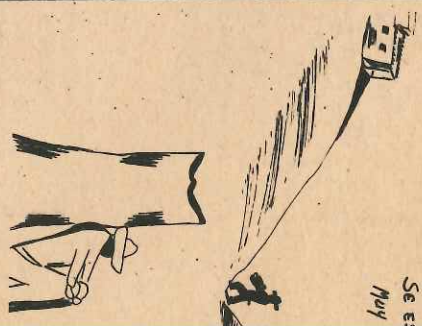
When he wakes up,
We will control the
whole land



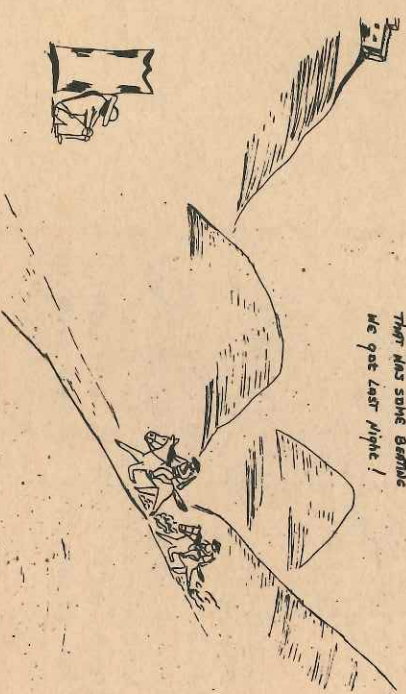
Cabochos Simpatizantes...!
Los dare un escapemento!



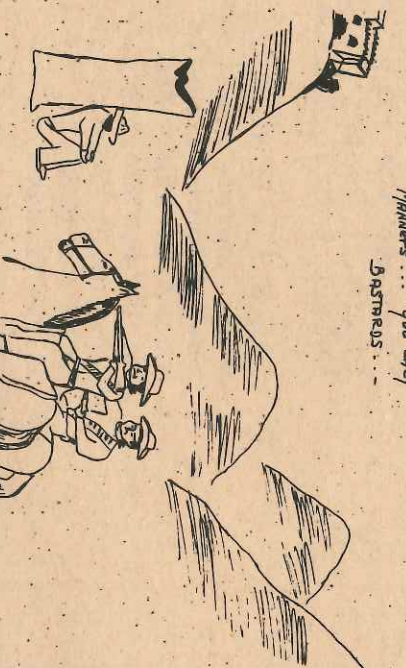
As
Se e
Muy



Are they following us?
That was some battle
We got last night!



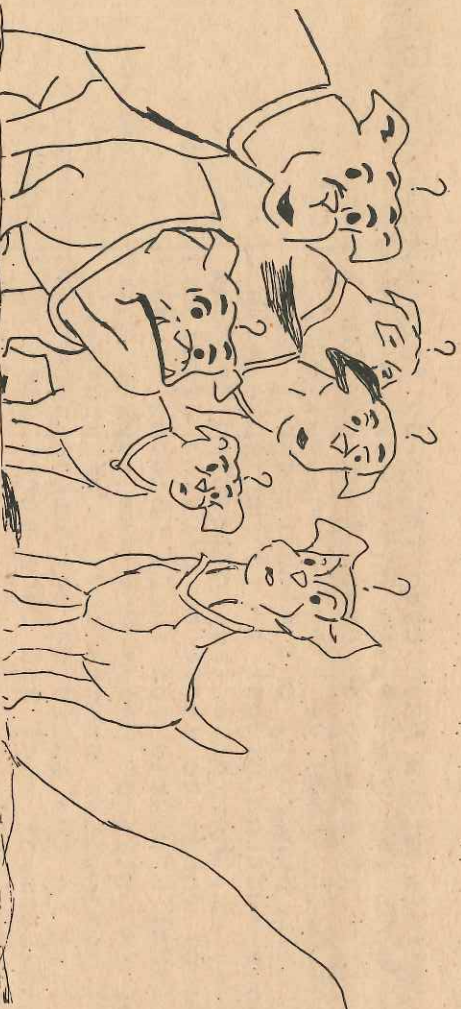
We will teach you!...
Migrants... you lazy
bastards...



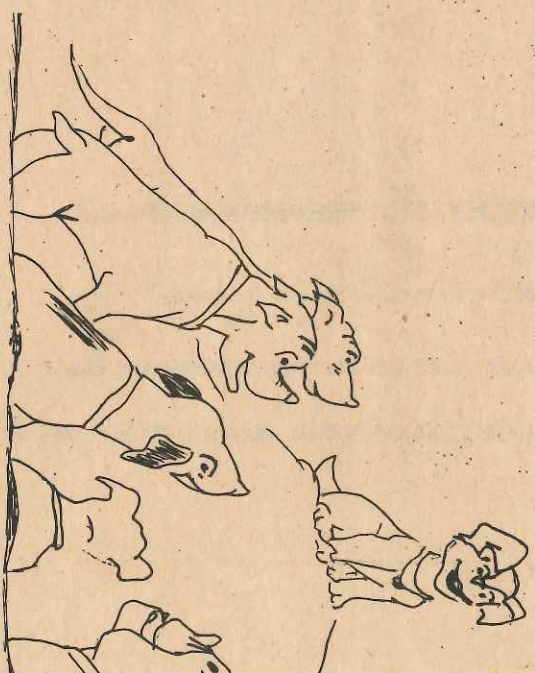
Ni Siquiera Jaque
Tiran a la
de polices,



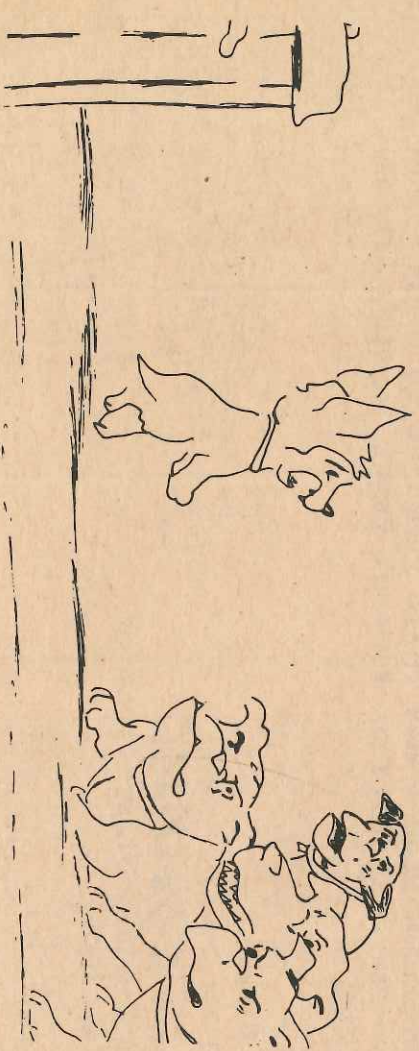
Governors Committee
On migratory Labor.
The question is...
The problems are...



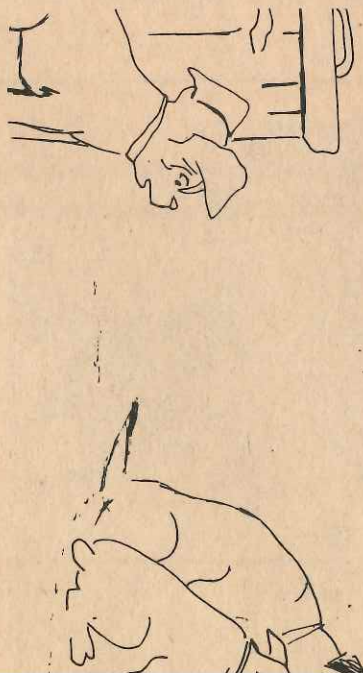
These
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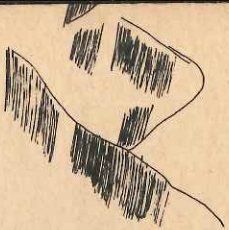
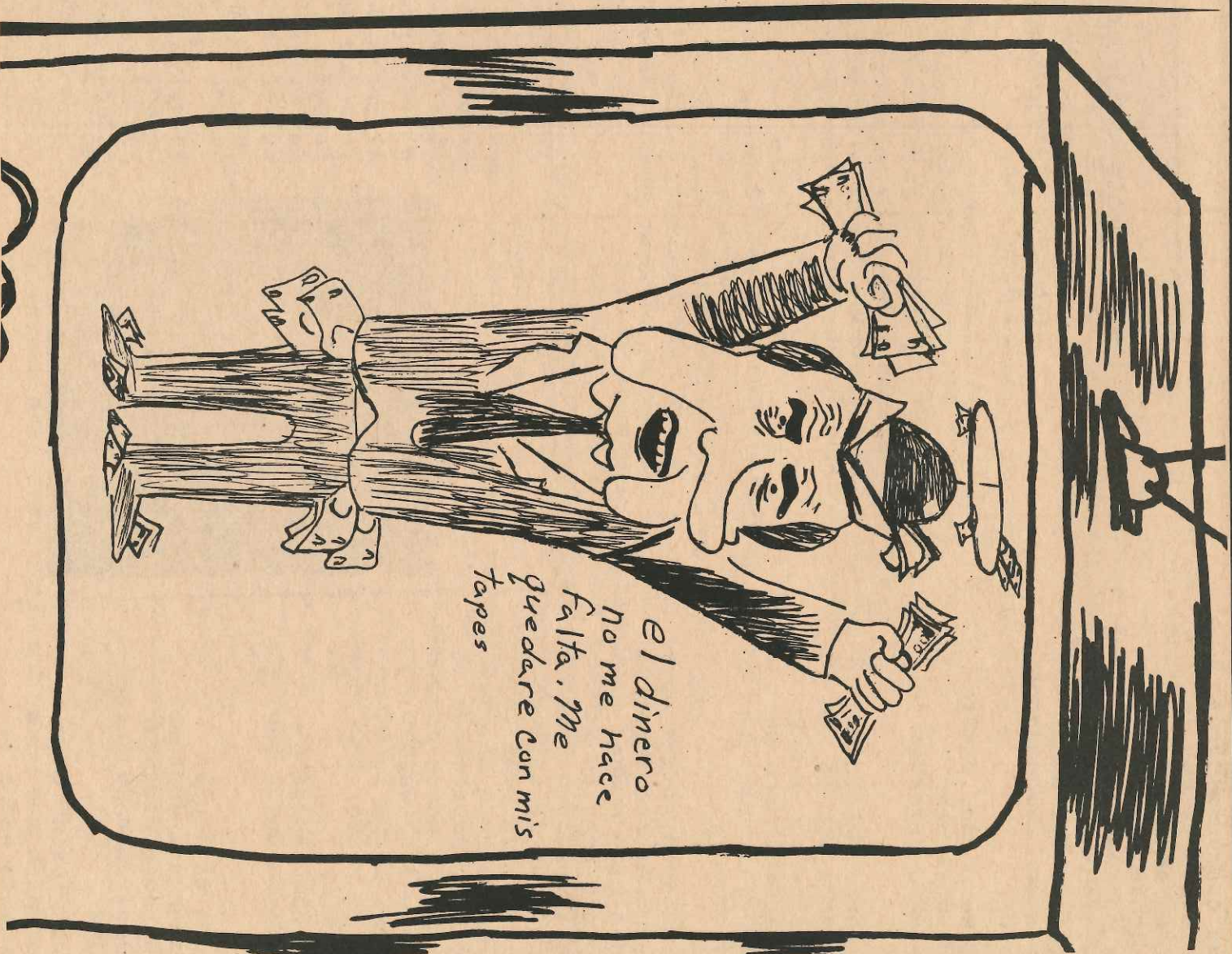
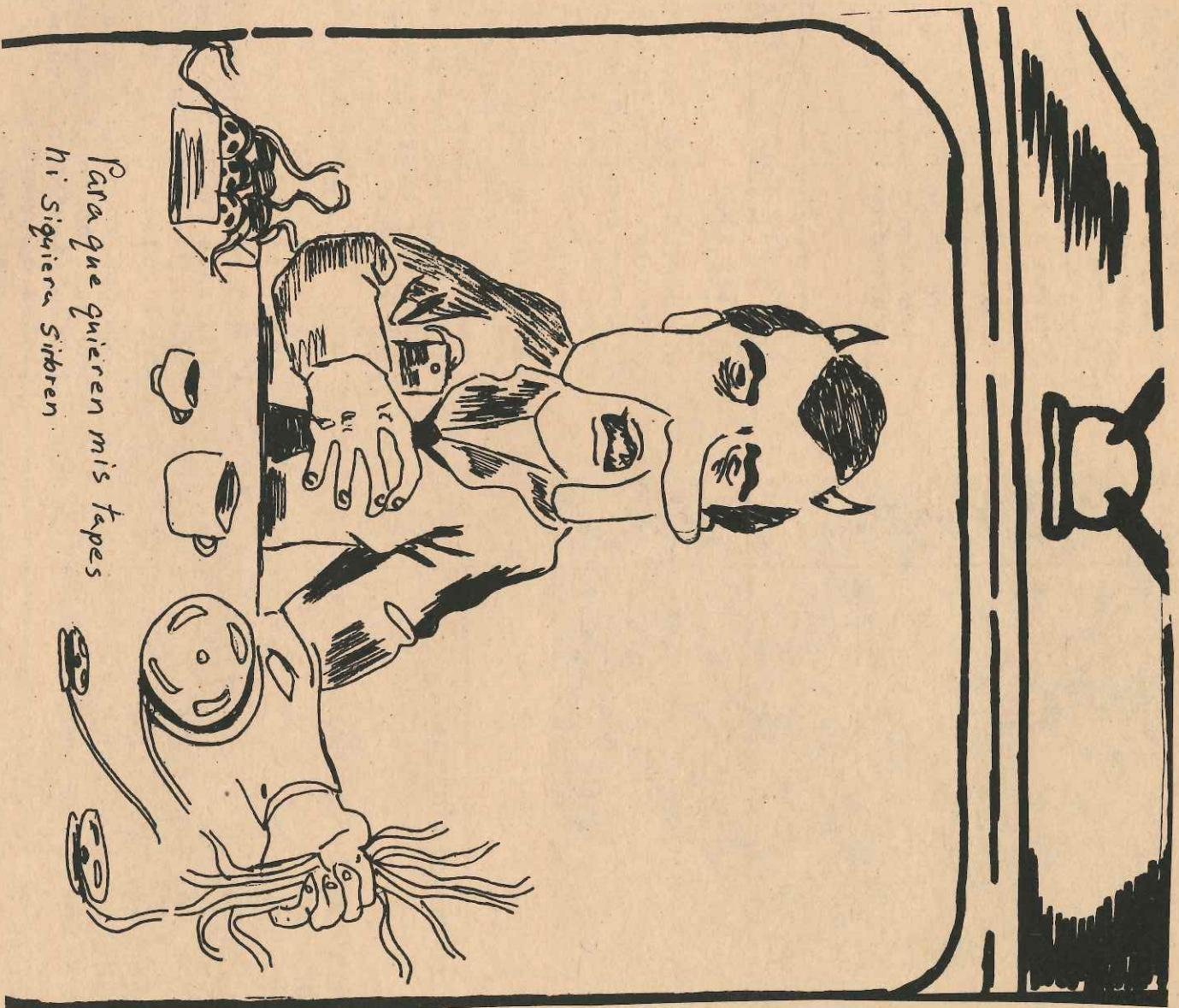


We will provide:
-good pay
-decent housing
-Health insurance
-40 hour week
-No deductions



Let us ge
stupid, basti





We'll have
workers



him





UNIONES

"We can and must do better than we have in the past."

"En el pasado la union cerraba los ojos a muchos de los problemas."

"Fear could be forgotten."

"Things can be changed; the mythology of powerlessness disappears."

Este comentario sobre la necesidad de tener representantes de la unión que sean bilingües (union stewards) me fue pedido por el periódico, Adelante Raza.

En años anteriores todos nosotros que radicamos en esta area por lo regular nos hacíamos entender con la unión o la compañía con el escaso inglés que hablábamos o simplemente, no pelevamos nuestros derechos por no conocerlos ampliamente o por temor a ser desocupados de nuestros trabajos.

Pero ahora que La Raza Inc. existe nos está enseñando a conocer nuestros derechos para defender lo que es nuestro.

Asi que ahora uniones como la de la fundidora de Neenah, WI. se han visto forzadas a despertar y han decidido poner representantes de entre los trabajadores y que hablen los dos idiomas.

En el pasado las uniones savían de el problema pero en muchas ocasiones la unión cerraba los ojos a muchos de las problemas. Ahora con presion de La Raza, Inc., se a obligado a las uniones a reconocer que no estaban representando a los trabajadores como les correspondía, pero nunca olvidavan colectar las cuotas mensuales de la unión y ahora ya con Chicanos como representantes de la unión (union stewards) es un paso hacia la buena comprensión entre la unión, los trabajadores y la compañía.

Por eso creo que esos representantes bilingües de la union son necesarios.

Hace varias semanas el Padre Pancho y su servidor nos juntamos con representantes para discutir los problemas y posiblemente encontrar las soluciones.

Y llegamos a la conclusión de que le sujerimos a la unión que para un mejor entendimiento entre la

compañía y los trabajadores hera necesario condusir seminarios educativos diseñados para la comunidad Chicana para enseñarles las reglas que la compañía tiene y que deven ser repetadas por los trabajadores para conservar sus empleos y tambien su derechos que le da el contrato que esun papel firmado de común, acuerdo entre trabajadores, union y compañía para proteccion del trabajador.

V. Ramirez, Sr.

LA VOZ DE LA RAZA — BERLIN

Radio WISS, 1090 AM y 102.3 FM en el cuadrante. Cada jueves de 6:00-7:00pm se puede escuchar por la radio el programa, "La Voz De La Raza" en Berlin, Wisconsin.

La Voz De La Raza es un programa de servicio a la comunidad Mexicana-Chicana del centro del estado. Durante el programa recibirá información, noticias y bastante música. El patrocinador es:

La Raza, Inc. - Alcoholism Project
St. Michael's Church
P.O. Box 262
Berlin, WI. 54923

El locutor es el joven Juan Sanchez residente de Berlin y oriundo de Mexico y Texas, donde tambien trabaja en el radio.

Juan les anuncia que se quieren hacer una dedicación llamen al numero: 1-414-361-3552 o envíen sus dedicciones a nombre de:

Juan Sanchez
LA VOZ DE LA RAZA
c/o WISS Radio
Berlin, WI. 54923

Más Personas Al Servicio De La Gente

La Sra. Meregilda Olivares de Bancroft, Wisconsin, es una trabajadora nueva de La Raza, Inc.

Tiene muchos años de trabajar y vivir en esta región. Tiene esposo, Hector Olivares, y una niña.

Mere será responsable de ofrecer servicio y ayuda a la gente del condado Portage que incluye a Almond, Bancroft, Hancock, Plainfield, y tambien Stevens Point. Título y direccion:

Mere Olivares, Community Worker
La Raza, Inc. - Alcoholism Project
Rt 1
Bancroft, WI.
Phone: 1-715-335-4416

Ernesto Gonzalez: Ernesto será el coordinador de UMOS en nuestra area.

En 1972 Ernesto y su esposa Mona llegaron de San Antonio a Appleton en busca de tierras y moneda verde. Después de 2 años de estudio en el Fox Valley y un chiquillo que cuidar, Ernesto y Mona comenzaron una vida nueva: vida pública de ayuda a los demas.

Aquellos que necesiten consejos, o ayuda pueden ponerse en contacto con Ernesto Gonzales—preferible en ponerse contacto por la mañana:

1825 N. McDonald Street
Appleton, Wisconsin 54911
Phone:



Industry, Labor & Human Relations

SAMUDIO

The following comments are being made by Alcario Samudio, chief of migrant services for the State Department of Industry, Labor and Human Relations in an appearance April 9, 1974, in Washington, D.C. before the Subcommittee on Employment, Poverty and Migratory Labor of the Senate Labor and Public Welfare Committee:

"...Very little can be done to corrupt crew leaders in this country for lack of adequate legislation and the right staff to enforce it. Our department and I wholeheartedly support Senate Bill 2070 and the stronger S. 3202 to amend the Federal Farm Labor Contractor Registration Act of 1963. We do, however, have some comments to make to strengthen the bill:

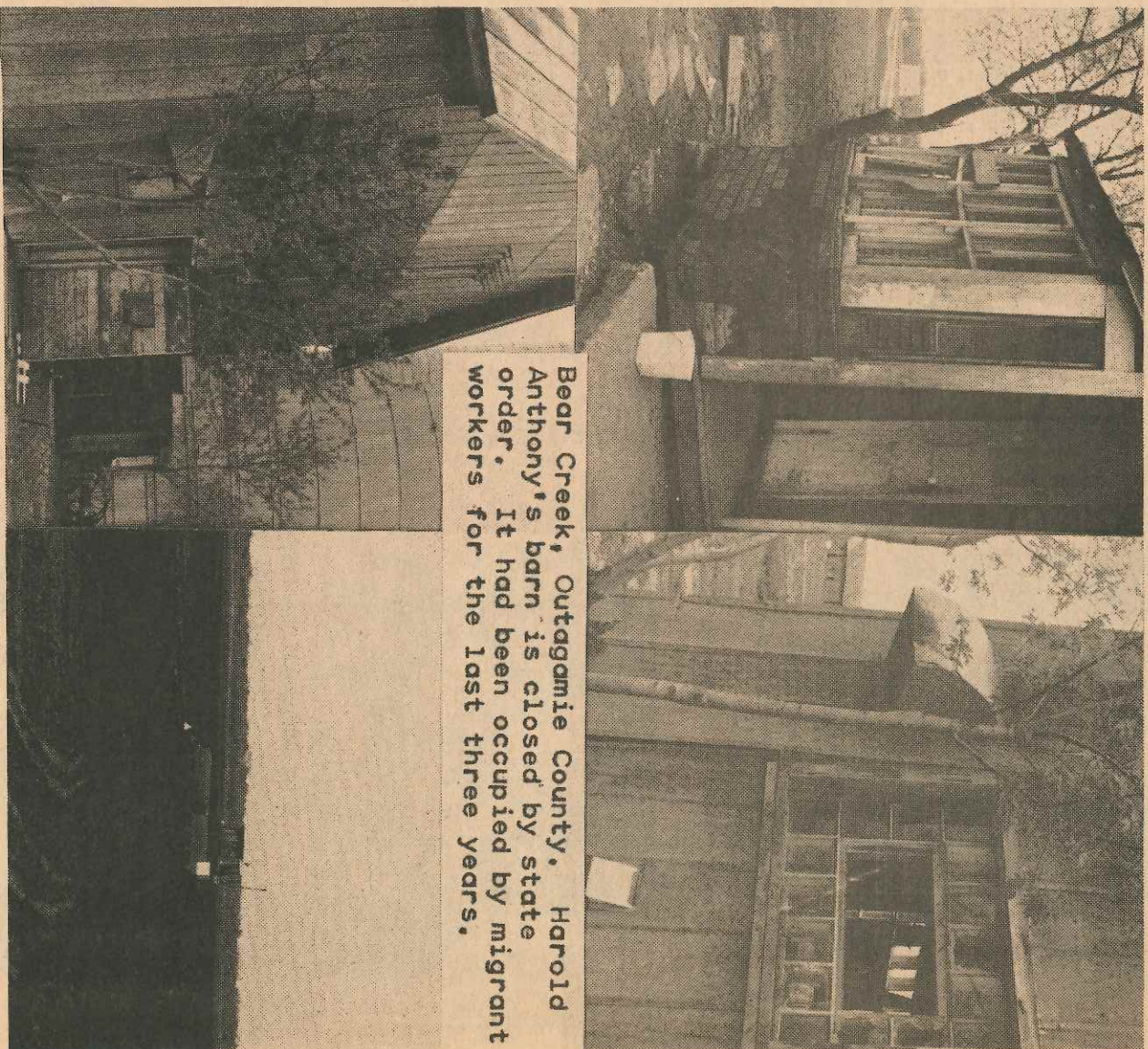
1. Include all those who recruit interstate or intrastate regardless of whether they only recruit for themselves or a combination of employers.
2. Eliminate or prohibit the crew leader or contractor from the responsibilities of certain laws such as SSA deduction, record keeping, etc., and place those responsibilities where they belong--the employer. If the crew leader is the employer then the crew leader is to give a record copy or stubs of earnings to workers.
3. Identify clearly employer, migrant, farm labor, for the purpose of this legislation.
4. Instead of just informing the workers of where they are going to work and working conditions the crew leader must give them a signed copy in written form of the job order or contract in his most communicable language.

That monies be authorized under the act to immediately provide emergency services to the affected persons when a migrant camp or seasonal farm workers' camp must be closed and workers removed and relocated for violations of this act.

To make it a violation and a fine and/or dismissal of any state or federal employs who knowingly assist an employer or crew leader who violates this act. A fine or dismissal or both to state or federal employees who do not process expediently migrant or seasonal farm workers complaints in violation of this act. A fine or dismissal or both to federal or state employees who know violators of this act in their district or elsewhere and who do not report it to the proper authorities.

To make it a violation of this act to over-recruit or over-prefer migrants or seasonal farm workers to depress wages."

Minors under 14 may not be employed in agriculture at any time except: 1) minors 12 and 13 who work outside of school hours on farms with written parental consent or on farms where their parents are employed; and 2) minors under 12 who work outside of school



Bear Creek, Outagamie County. Harold Anthony's barn is closed by state order. It had been occupied by migrant workers for the last three years.

538,000 FARM WORKERS COVERED BY MINIMUM WAGE LAW Week of May 20, 1974

WASHINGTON-- The new fair Labor Standards Act (FLSA) amendments, effective May 1, brought to 538,000 the total number of farm workers covered by the minimum wage. Secretary of Labor Peter J. Brennan said.

Approximately 88,000 farm workers previously getting \$1.30 an hour or less had their pay raised to \$1.60 an hour on May 1.

Future increases will be: \$1.80 effective Jan. 1, 1975; \$2.00, Jan. 1, 1976; \$2.00 Jan. 1, 1977; and \$2.30 Jan. 1, 1978.

Exempt from minimum wage coverage are:

- Members of the employer's immediate family;
 - Hand harvesters who are paid on a piece-rate basis, 1) if they commute daily from their homes to their place of employment and 2) if they have been employed in agriculture less than 13 weeks during the previous calendar year;
 - Migrant hand harvesters 16 years of age or under, who are employed on the same farm as their parents, 1) if they are paid on a piece-rate basis and 2) if the piece-rate is the same paid to workers over 16 years of age on the same farm;
 - Employees principally engaged in range production of livestock.
- Farm workers are not subject to the overtime pay requirements of the Act.

hours on farms owned and operated by their parents or with parental consent on small farms where all employees are exempt from minimum wage.

Job Goal

By OWEN COYLE

Of The Capital Times Staff

The commission also turned down a request from a Berlin grower to issue an emergency order permitting rumors working in agriculture to stay on the job more than 60 hours a week without overtime.

The rejection came when the commission filed with no action a letter from E. C. Leach Jr. of Leach Farms.

Leach told the commission in his letter that it was "very distressing to the migrant children who come to Wisconsin to work and earn money to put themselves through school and buy clothes and other necessary items to find that they are limited to working 60 hours per week."

In a letter to Leach sent prior to Monday's meeting, DILHR Chairman Philip Lerman said there was no state law prohibiting work beyond 60 hours, but overtime above that limit had to be paid.

"I would tell you that I personally would not start a move for the elimination of the overtime provision," Lerman said.

He added that the ceiling on total hours without overtime had originally been set at 48 by the Assembly Agriculture committee.

He said it was later boosted to 60 hours in a compromise worked out between the committee and the commission.

CHICANO GRADUATES



Hortense Guzman, Plainfield, zips up summer casual wear in the home economics department at Tri-County High School shortly before graduation.



Diana Kramer, Plainfield, catches a moment to read an assignment while son Michael is out with grandma.



Books in hand, Seferina contreras Wautoma, leaves for the bus for the last days of school.

Alberto Gonzales, Wild Rose, was not available for picture.

Four local Chicano youths step into careers and higher education as high school years close behind them. Hortense Guzman, Diana Mata Kramer, Plainfield, Seferina Contreras, Wautoma, and Alberto Gonzales, Wild Rose, are glad they stayed in school. Two expressed appreciation for their parents' encouragement to "stay in." One became convinced of the value of education when she saw job opportunities close to her brothers because they had not completed high school.

All agree that high school, aside from learning, has definite advantages. "It gives you a chance to meet a lot of people," states Alberto Gonzales. Hortense Guzman feels she has been enriched by the thinking and different view points of many teachers. Diana Kramer highlighted "being with the kids."

Seferina Contreras singled out a special health careers course offered this year to seniors for the first time and the Neighborhood Youth Core (NYC) as broadening experiences in her high school years. The health course and working at the migrant health clinic as a health aide have led Seferina to apply to the school of nursing at the University of Wisconsin. She will enter in the fall.

Through the NYC program, Seferina feels she had greater opportunity to meet people in different fields affording her a firmer base from which to decide her own area of service. As an NYC worker, she serves as teacher aide for Head Start and as clerk-typist at the sheriff's department. Reflection on her own experiences, Seferina feels NYC helped her become more mature and rest more securely in her own ability to hold a job.

Hortense Guzman hopes to enter the nursing field, first as an aide, then after some experience, on to a school of practical nursing. Through school Hortense has learned to sew and makes many of her own cloths.

Alberto Gonzales is also interested in a health career. Enjoying the opportunity to meet people, Alberto found the experience of working as a health aide for the migrant health clinic, Wautoma, especially valuable. He may enter Fox Valley Technical Institute in the fall or perhaps later if a good job opportunity comes his way.

Typing and secretarial work are Diana Kramer's choices. Diane's career at the moment is being mother and wife. In between house work and baby care, she has stayed with the books, realizing the importance of a high school education in today's world. Diane hopes to get into office work eventually.

CONGRATULATIONS TO: Diana, Hortense Alberto and Seferina as they build their future and offer their services to the community!

INFORMATION OF LA RAZA UNIDA

At La Raza Unida meeting held in Madison March 16, 1974, three (3) important tasks were approved as Raza Unida Projects, which we are to use as a means of organizing and mobilizing the people in the community under the concept of La Raza Unida organization:

1. Voter registration: the main objective is to begin to create a local power base by registering people in order to be recognized. The state claims that we are 83,000 Spanish speaking in Wisconsin.
2. The Governor's Investigating Committee of June 1971: The purpose of the committee formed by La Raza Unida is to look into the recommendations made to Governor Lucey in 1971. Three years have passed and to the present very little has been implemented regarding those recommendations.

As an organization we want three things: (1) Package & program development (2) implementation of package, and (3) program input and paid personnel to implement the Spanish speaking program.

3. Four national holidays were agreed upon to raise funds for the organization.

LA CLINICA DE LOS CAMPESINOS

LA CLINICA DE LOS CAMPESINOS, INC TO EXTEND SERVICES TO MIGRANTS IN BEAVER DAM AREA.

The Beaver Dam area migrants will be able to receive medical services at 115 Monroe St., Beaver Dam Wisconsin beginning July 1st. The clinic will offer comprehensive ambulatory health care services to migrant workers and their families. The clinic will also offer referral service to patients needing specialist consults, hospitalization, or dental work. The schedule for medical service with the physician, nurse and aid team present is tentatively set for Mon. Wed. Fri. from 3 p.m. through 8 p.m. and Sunday afternoon from 2 p.m. through 6 p.m.

The Clinic staff will include outreach workers, and will be working closely with other agencies to provide service.

La Clínica De Los Campesinos, Inc. will have Clinics again this year at Wautoma and Endeavor.

The migrants coming to the Wautoma and Endeavor areas will again have access to the migrant health clinics.

The Wautoma Clinic will be open June 1st, through November 30th with clinic services available with a physician present Mon. Wed. Fr. from 3 p.m. through 8 p.m. and Sunday afternoon from 2 p.m. through 5 p.m. The Wautoma clinic will also offer dental services daily from 8:30 to 4:30 beginning on June 24th. The Wautoma Clinic will offer a full range of services as in the past.

The Endeavor Clinic will be open two days a week with a physician present from 7-10 p.m. on Mondays and Wednesdays. The clinic will offer dental services on a daily basis from 8:30 to 4:30 and two evenings a week appointment. The Endeavor clinic also will offer referral services for specialist consults and hospitalizations.



Rosario Torres, de Bear Creek, Wisconsin dice que muchos bolillos buena gente pero otros no pueden aguantar los mejicanos. Pero él está dispuesta a pelear por sus derechos.

Se escribió una demanda contra la policía, a la policía de Clintonville, desde luego ellos niega las ocasiones pero fíjense en el siguiente detalle. Ahora están preopados por la investigación.

Bidal Torres, Jr., confiesa que tubiera dinero para ocupar un abogado, pero ...

La comision de derechos iguales ohird el caso en su junta del 9 junio, alas 11 de la mañana en Onieda,

EL ALCOHOL Y LA INDUSTRIA

Los trabajadores con problemas de la tomada son casi 3 por ciento de toda la fuerza trabajadora.

El Dr. Legault define Alcoholismo asi, "El uso extensivo del alcohol a punto de que afecta su manera de producir en el trabajo". El doctor dice que estas personas pierden 22 días de trabajo al año, mientras uno sin el problema de la tomada solo pierde 6 días.

El Dr. Grant define asi al trabajador alcohólico:

- 1) Siempre tarde;
- 2) Ausente muy seguido, especialmente los Lunes y después de días de fiesta;
- 3) El resuello oloroso a alcohol;
- 4) Cambio de personalidad; y
- 5) Trabajo de muy mala calidad.

Los Drs. Legault y Grant dicen que a estas personas se les debe confrontar con los datos y presentarles alternativas: o deja de tomar por medio de un tratamiento médico, o pierde el trabajo. Los doctores sugieren que la persona que reciban tratamiento debe darles sueldo de enfermedad.

Conclusión: El articulo concluye diciendo que, cuando se emplea el método discutido de tratamiento, hay un 60 por ciento de éxito.

M. Martinez

Preguntas Y Respuestas Sobre El Alcohol

Que es el alcohol?

Alcohol es el ingrediente mayor en los vinos y cervezas. El alcohol se clasifica como comida, pero no tiene valor nutritivo. Casi todas las cervezas Americanas tienen 4% de alcohol.

Cómo afecta el alcohol al cuerpo?

Cuando una persona toma, 20% del alcohol entra directamente a la sangre por medio del estómago. La sangre carga el alcohol al cerebro donde el sistema de control se afecta y todo se mueve mas despacio.

Cuando lo afecta el alcohol?

Cuando la persona toma muy rápido el cuerpo usa el alcohol muy despacio. Cuando la persona toma sin haber comido. Cuando toma solo vino y cerveza, le afecta menos que el alcohol. También lo afecta la clase de cuerpo que la persona tiene.

Que tanto se usa el alcohol en los Estados Unidos?

68% de los adultos toman. Entre la juventud no se sabe, pero se sospecha que son bastantes.

Por que toma la gente?

La gente toma para delebrar con las amistades. También toman en las ceremonias religiosas. Algunas personas toman alcohol por el efecto que les causa, lo necesitan para sentirse amistosos, para conseguir valor y para escapar la tristeza y miseria de la vida. Estas personas no pueden estar sin el alcohol y son las que por fin resultan alcohólicos o adictos al alcohol.

Hay algun peligro al tomar al alcohol?

Inmediatamente al alcohol presenta peligro cuando una persona que lo toma maneja un auto. El uso constante del alcohol tambien causa, enfermedades del hígado y corazón, y causa úlceras, diabetes y desórdenes mentales.

Que es la borrachera?

La Borrachera es el abuso del alcohol, al punto de que la persona pierde control mental y fisico. El tradicional cafe negro, un baño con agua fria, y el uso de oxígeno, no mejoran la situacion, porque el cuerpo necesita tiempo para usar el alcohol.

Quien tiene problema con el alcohol?

1. La persona que muy seguido se emborracha.
2. La persona que va al trabajo tomada.
3. La persona que maneja un auto cuando anda tomada.
4. La persona que se lastima el cuerpo por causa de estar borracho.
5. La persona que tiene problemas con la policía, por causa de tomar el alcohol.

Cuando es alcoholica una persona?

Cuando la persona necesita tomar antes de cualquier situacion, cuando bebe tan seguido que vive borracho cuando insiste en tomar solo, cuando necesita licor por las mananas, y cuando no puede ir a trabajar en los lunes por causa del alcohol.

Que causa el alcoholismo?

Es imposible saber que causa alcoholismo en cada individuo, pero si se sabe que esas personas muestran una debilidad al tratar con las dificultades de la vida diaria.

Cómo se le puede ayudar a la persona adicta al alcohol?

El alcoholismo es reconocido como síntoma de problemas adicionales en la vida del adicto. Ahora existen varias fuentes de ayuda, tal como un doctor, un sacerdote, una clínica las agencias de servicios sociales hospitales y grupos de Alcohólicos Anónimos. Alcohólicos Anónimos es un grupo en el cual los miembros se ayudan unos a otros a dejar de tomar. Principalmente usan el concepto de hermandad para ayudarse uno al otro. Lo mas importante del tratamiento para que una persona deje de tomar, es convenser a la persona que tendrá que cambiar su estilo de vivir a punto de no necesitar el alcohol para hacer decisiones. Poco mas de la tercer parte de las personas que reciben tratamiento quedan sanos del alcohol.

Sin Nombre

Son las cinco
de la madrugada,
El trabajo--
la labor nos espera en calma.

Aquí nace uno,
Y se da su madurada,
Aquí también
se desarrolla el Alma.

Dios nos hizo
hijos de la tierra,
Pero en nombre
nos la ha negado.
Si el respeto y honor
se nos diera
cambios hubierón causado.

Ahora solo visito visitos nuestros terrenos
viejos,
No puedo pisar,
ni sembrar,
ni sudar en su seno.
Solo observamos y yeremos de lejos,
Ya solo nos queda pensar
del viejo sueño.

Algun día
esto tiene que cambiar,
La tierra nos reclamara
como sus hijos reales.
Despues de tanto sufrir
y angustiar,
Podremos gozar
de la tierra,
los montes,
y los manantiales.

-- M. Martinez

NOTICIAS DE NUESTRO PUEBLO

PLAN PARA AYUDAR SOLUCIONAR EL PROBLEMA DEL TRANSPORTE DE LOS MIGRATORIOS

Washington, D.C.-- Un conjunto de Agencias del Gobierno Federal reveló un plan para ayudar a los trabajadores migratorios a comprar su gasolina por medio

de las "paradas de camiones" (truckstops), en caso de que el resto de las gasolineras no pudieran atenderlos.

Este plan, iniciado por el Secretario de Trabajo, Sr. Peter Brennan y el Administrador de la Oficina Federal de Energía, Sr. William E. Simon, fue desarrollado conjuntamente con los Departamentos de Agricultura, Salud, Educación y Bienestar, y la Oficina de Oportunidades Económicas.

La Oficina Federal de Energía ha solicitado a todos los Gobernadores de la nación para que aseguren el abastecimiento de gasolina en todas las paradas "truck stops" para que estas puedan suministrarla a los trabajadores migratorios.

Además, se ha enviado una petición a todos los agricultores que contratan estos campesinos para que los ayuden a conseguir la gasolina que necesitan y puedan dirigirse a su próximo destino.

Tanto los agricultores como los trabajadores del campo pierden su fuente de ingresos si estos últimos no pueden viajar y consecuentemente los consumidores son afectados por la carestía y precios elevados de los productos agrícolas si la cosecha no se recoge a tiempo.

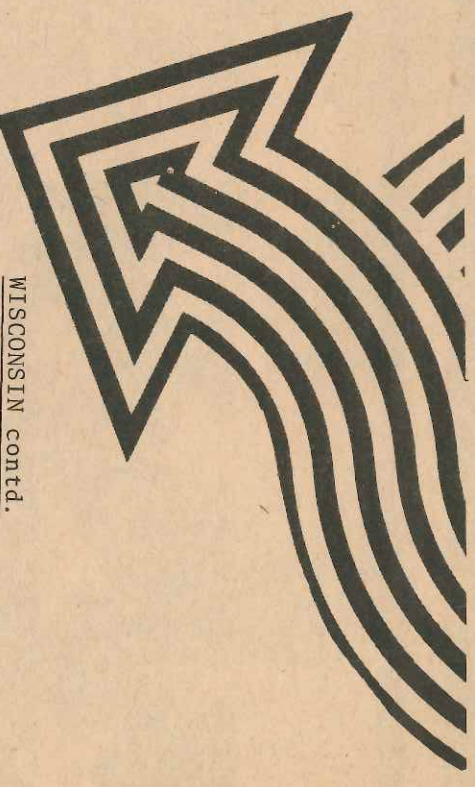
Fond du Lac

NEWSLETTER

"EL SOL"
UNITED MIGRANT OPPORTUNITY SERVICES INC.
131 North Main
Fond du Lac, Wisconsin
(922-3445 or 922-3447)

The United Migrant Opportunity Services, Inc. en compañía con otras agencias de la comunidad, grupos de iglesias, y grupos de negocios, les gustaría anunciar el comienzo de la carta noticiera para la gente habla hispana en la comunidad. La carta sera apoyada por UMO3, agencias de la comunidad y comercios de la comunidad en estas areas.

Cada mes la carta noticiera tendra articulos, noticias, anuncios de programas y acontecimientos que pasan en estas seis areas, y tambien de lo que esta pasando en la comunidad y en otras comunidades. Personas que quieran poner cosas para vender, comprar y cosas que necesitan podran ponerlas en esta noticiero para el resto de la comunidad. Estos servicios seran gratis. Grupos, agencias, comercios y empresas que quieren poner su anuncio en esta carta noticiera, los pagos seran minimos para que esta carta siga operando. La idea de la carta noticiera, no es para ganar dinero, sino para el beneficio de la comunidad espanola.



WISCONSIN

Madison Sunoco Truck Stop
I-90 & I-94 at U.S. 51
De Forest, Wisconsin
(608) 244-8242

Winsor Skelly Truck Stop
I-90 & I-94 at U.S. 51
De Forest, Wisconsin
(608) 249-9294

Stretch Truck Stop
U.S. 41 N. 1 mile
Fond du Lac, Wisconsin
(414) 921-1500

Kenosha Truck Stop
Rtes. 50 & 31
Kenosha, Wisconsin
(414) 694-4174

Lake Oasis Truck Stop
I-94 & Rte. 89
Lake Mills, Wisconsin
(414) 648-5816

Moasis Truck-O-Tel
U.S. 41 at County Trunk N
Little Chute, Wisconsin
(414) 788-5511

Madison Truck Plaza
I-90 & I-94 at U.S. 51
Madison, Wisconsin
(608) 249-9000

WISCONSIN contd.

Milwaukee Truck Stop
I-94 at Ryan Rd.
Milwaukee, Wisconsin
(414) 761-2250

Collin's Truck Service, Inc.
U.S. 41 at WI J
Oshkosh, Wisconsin
(414) 231-8040

Richfield Skelly Truck Stop
U.S. 41 & 45 at WI 167
Richfield, Wisconsin
(414) 628-1133

Shawano Truck Stop
WI 29-22-47-55
Shawano, Wisconsin
(715) 526-5434

Point Truck Stop
U.S. 51 S. of Underpass
Stevens Point, Wisconsin
(715) 344-8958

Waupaca Truck Stop
Jct. 10 & 22 & 54
Waupaca, Wisconsin
(715) 258-3566

Univ. of Wis. Oshkosh
"Chicanos Unidos"
School Year 1973-74

—Boycott of Multicultural Center
—Requested Resignation of Counselor

What Happened?
What is Their Situation Today? *Next Issue*

LA JUVENTUD CHICANA

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Comensamos en el mes de Octubre, 1973 con el objetivo de unir a la juventud Chicana en la area para participar con nuestra cultura y nuestra lengua. Hemos continuado a llevar acabo nuestro proposito.

Hemos tenido buena suerte en nuestra venta de menudo que hemos vendido en el baile y tambien en la casa de un miembro. Esperamos continuar haciendo mas ventas de menudo, tamales y otra clase de comida. Tubimos la oportunidad de mandar a varios miembros a el "Chicano Youth Conference" en Whitewater que fue completamente agradable. Escuchamos a Jesus Negrete que canto musica de protesta.

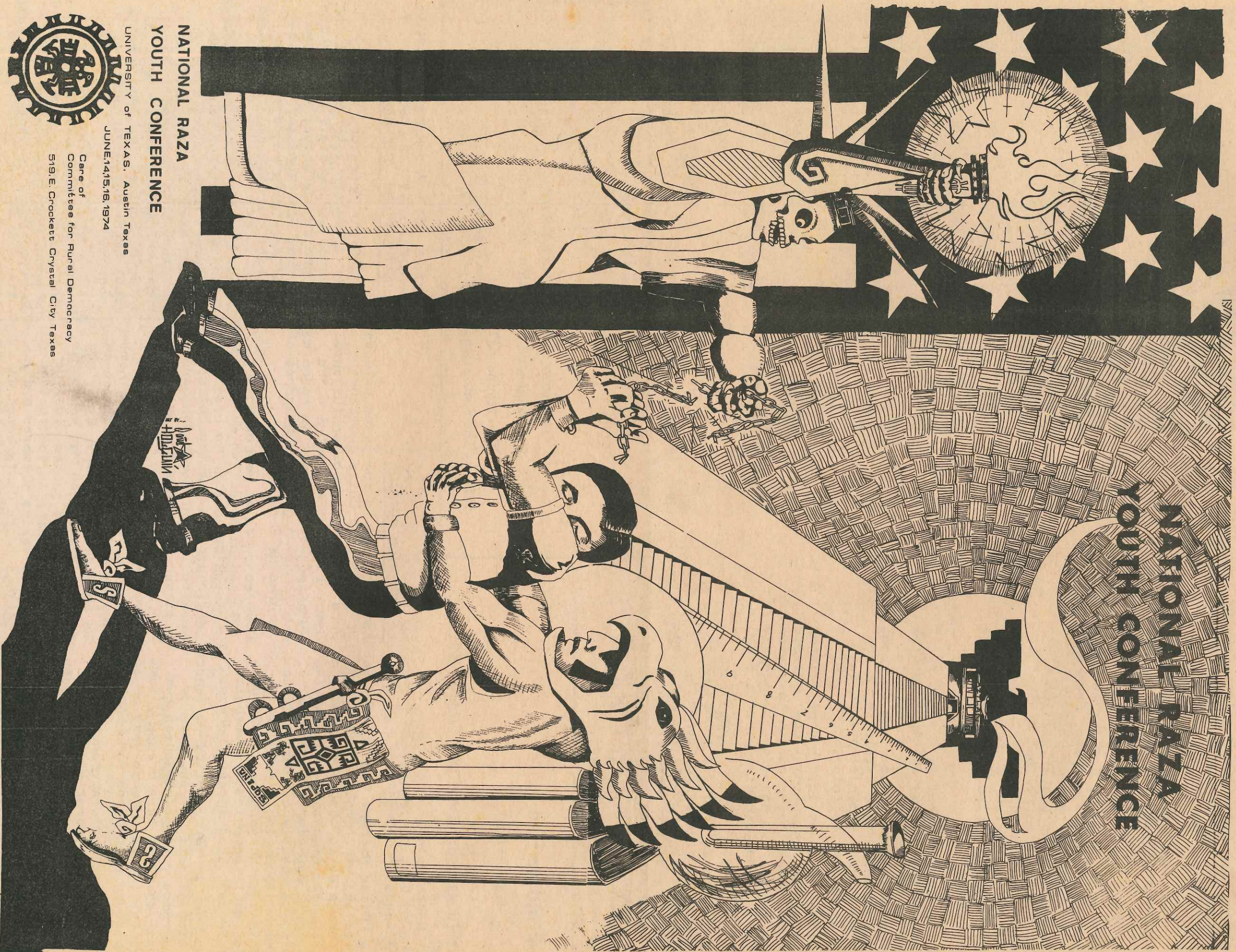
PROGRAM FOR SPANISH SPEAKING HAS 'HIGH PRIORITY' IN LABOR DEPARTMENT, SEC. BRENNAN SAYS

WASHINGTON—Secretary of Labor Peter J. Brennan told national and regional office staff members that the program to ensure equal employment opportunities for Hispanic Americans has a "high priority" in the Labor Department. In his address before participants attending the first Seminar on Employment Opportunities for Spanish Speaking Americans, the Secretary said the program for Spanish Speaking Americans is an integral part of the Department's Equal Employment Opportunity program.

Brennan said that while the Department could point to some success, he added that "we can and must do better than we have in the past."



NATIONAL RAZA
YOUTH CONFERENCE



NATIONAL RAZA
YOUTH CONFERENCE

UNIVERSITY of TEXAS, Austin Texas
JUNE 14, 15, 16, 1974



Care of
Committee for Rural Democracy
519 E. Crockett Crystal City Texas

NOTICIAS DE NUESTRO PUEBLO

PLAN PARA AYUDAR SOLUCIONAR EL PROBLEMA DEL TRANSPORTE DE LOS MIGRATORIOS

Washington, D.C.-- Un conjunto de Agencias del Gobierno Federal reveló un plan para ayudar a los trabajadores migratorios a comprar su gasolina por medio

de las "paradas de camiones" (truckstops), en caso de que el resto de las gasolineras no pudieran atenderlos.

Este plan, iniciado por el Secretario de Trabajo, Sr. Peter Brennan y el Administrador de la Oficina Federal de Energía, Sr. William E. Simon, fue desarrollado conjuntamente con los Departamentos de Agricultura, Salud, Educación y Bienestar, y la Oficina de Oportunidades Económicas.

La Oficina Federal de Energía ha solicitado a todos los Gobernadores de la nación para que aseguren el abastecimiento de gasolina en todas las paradas "truck stops" para que estas puedan suministrarla a los trabajadores migratorios.

Además, se ha enviado una petición a todos los agricultores que contratan estos campesinos para que los ayuden a conseguir la gasolina que necesitan y puedan dirigirse a su próximo destino.

Tanto los agricultores como los trabajadores del campo pierden su fuente de ingresos si estos últimos no pueden viajar y consecuentemente los consumidores son afectados por la carestía y precios elevados de los productos agrícolas si la cosecha no se recoge a tiempo.

Fond du Lac

NEWSLETTER

"EL SOL"

UNITED MIGRANT OPPORTUNITY SERVICES

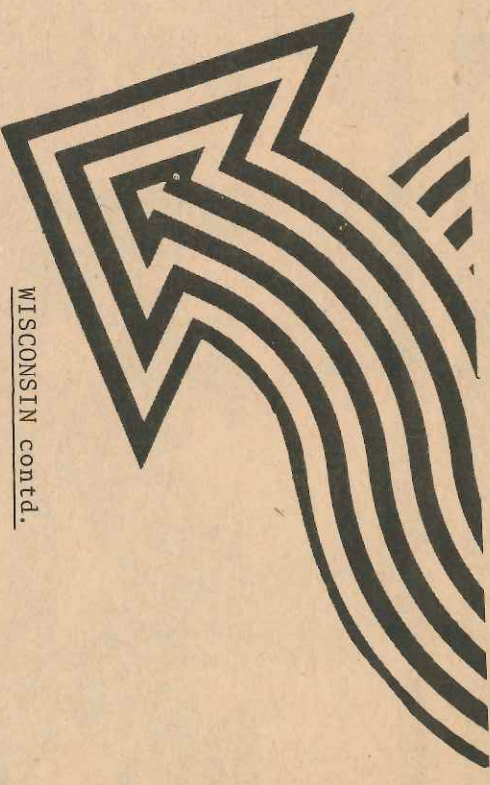
INC.

131 North Main
Fond du Lac, Wisconsin
(922-3445 or 922-3447)

The United Migrant Opportunity Service, Inc. en compañía con otras agencias de la comunidad, grupos de iglesias, y grupos de negocios, les gustaría anunciar el comienzo de la carta noticiera para la gente habla hispana en la comunidad. La carta será apoyada por UMO, agencias de la comunidad y comercios de la comunidad en estas áreas.

Cada mes la carta noticiera tendrá artículos, noticias, anuncios de programas y acontecimientos que pasan en estas seis áreas, y también de lo que está pasando en la comunidad y en otras comunidades.

Personas que quieran poner cosas para vender, comprar y cosas que necesiten podrán ponerlas en esta noticiero para el resto de la comunidad. Estos servicios serán gratis. Grupos, agencias, comercios y empresas que quieren poner su anuncio en esta carta noticiera, los pagos serán mínimos para que esta carta siga operando. La idea de la carta noticiera, no es para ganar dinero, sino para el beneficio de la comunidad española.



WISCONSIN

Madison Sunoco Truck Stop
I-90 & I-94 at U.S. 51
De Forest, Wisconsin
(608) 244-8242

Winsor Skelly Truck Stop
I-90 & I-94 at U.S. 51
De Forest, Wisconsin
(608) 249-9294

Stretch Truck Stop
U.S. 41 N. 1 mile
Fond du Lac, Wisconsin
(414) 921-1500

Kenosha Truck Stop
Rtes. 50 & 31
Kenosha, Wisconsin
(414) 694-4174

Lake Oasis Truck Stop
I-94 & Rte. 89
Lake Mills, Wisconsin
(414) 648-5816

Moasis Truck-O-Tel
U.S. 41 at County Trunk N
Little Chute, Wisconsin
(414) 788-5511

Madison Truck Plaza
I-90 & I-94 at U.S. 51
Madison, Wisconsin
(608) 249-9000

WISCONSIN contd.

Milwaukee Truck Stop
I-94 at Ryan Rd.
Milwaukee, Wisconsin
(414) 761-2250

Collin's Truck Service, Inc.
U.S. 41 at WI J
Oshkosh, Wisconsin
(414) 231-8040

Richfield Skelly Truck Stop
U.S. 41 & 45 at WI 167
Richfield, Wisconsin
(414) 628-1133

Shawano Truck Stop
WI 29-22-47-55
Shawano, Wisconsin
(715) 526-5434

Point Truck Stop
U.S. 51 S. of Underpass
Stevens Point, Wisconsin
(715) 344-8958

Waupaca Truck Stop
Jct. 10 & 22 & 54
Waupaca, Wisconsin
(715) 258-3566

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